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REV. DR. S. E. BISHOP DISCUSSES MIRACLES

The fortnightly meeting of local pastors was well attended yesterday. Rev. Dr. S. E. Bishop's paper presented below was discussed with great approval.

CREDIBILITY OF MIRACLES.

God's Revelations of himself as recorded in our Holy Scriptures, are inextricably associated with miracles. This is true both of the Old Testament revelations and of the later ones given through the Lord Jesus and his apostles. Hence the main effort of the opposers of Christianity is diverted toward discrediting the reality and even the possibility of miracles. Their main contention is that miracles are such subversions of natural law that they are necessarily impossible, and therefore a priori incredible.

As a corollary of this conclusion it follows that all writings alleging miraculous occurrences are to be discredited. Since miracles are necessarily impossible, such writings asserting their performance cannot possibly be the authentic work of honest eyewitnesses. Thus the genuineness and authenticity of the whole of our Bible is at once discredited, and the work of those higher critics who accept this principle is reduced to the task of accounting in detail for the existence of those miracle-recording books and for their early acceptance by the Israelite and Christian churches. Adopting as their fundamental canon that miracles are impossible and incredible, the work of destroying the credibility of the historical books of the Bible is pursued with the greatest industry and ingenuity by the very large and able class of what are known as the "Destructive" Higher Critics. In pursuing this work they indulge in unlimited conjecture, which with the utmost conviction they put forward as valid reasoning. Of course, if miracles are absolutely incredible, it is merely necessary by ingenious conjectures to show how such miracles as the histories assert might easily have come to be believed. One conjecture is as good as another to prove the mere possibility of erroneous testimony.

It is merely necessary for us to understand that the real basis underlying all the argument of these destructive critics is the absurdity of believing in any Divine revelation which is accompanied by the alleged miracles. From this sole groundwork proceeds all the ingenuity used in showing that the writers of the Gospels and the Acts were not contemporary with the events therein narrated, but were later compilers of traditional reports, so that their testimony to the fact of the miracles is destitute of value. And the same may be said of the destructive criticism of the Old Testament by which the whole of Genesis and the history of Abraham and the patriarchs, as well as most of the later history of Israel is relegated to the class of imaginative books.

The attitude on the subject of miracles and revelation now openly assumed in our current literature is illustrated in the Nineteenth Century of last October by Walter R. Cassels, where he dictatorially declares, "It is not too much to say that miracles have been completely discredited. * * * The central dogmas of the Church, which are in themselves miraculous, are dwindling away through the same process of disintegration." This of course refers to the great central miracles of the incarnation and the resurrection of our Lord. It is implied that no enlightened thinker can any longer attach weight to these miracles, and this is calmly asserted in a leading British monthly.

A leading German professor, Ladenberg, in a recent address as president of the National Society of Naturalists, used the following language with great applause: "The natural sciences have step by step undermined the fundamental assumptions of theology. It is now almost an axiom that a miracle never did take place, and never will take place. The supernatural is purely the product of a vivid imagination. Even if there is a God, He is not above His laws in nature. * * * It is now even possible to trace back men and animals to a common ancestor, and it is accordingly just as rational to claim immortality for the latter as for the former. * * * Mankind can only progress by setting aside all ideas of the supernatural. * * * Just in proportion as men give up faith in the beyond will they labor for the good things of this earth. It is this aspect of things that awakens the feeling of fraternal love and cooperation among men, as is seen by the phenomenal blessings that resulted from the French Revolution. The key note of modern thought must be the realization of the highest good that the earth affords."

These rantings were greeted by vigorous applause and no protests, although written protests afterwards appeared from various sources. The whole illustrates the increasing acceptance of the opinion that Science has proved the untruth of miracles and of revelation. In view of the great prevalence of such false teaching among schools of science, it seems needful for Christian teachers to get their minds especially clear as to the facts involved.

It is under the temporary incentive of such hostile utterances that the present essay is composed, embodying some ideas as lie in the writer's mind upon the subject of Miracles, probably without adding new information or perhaps any fresh form of thinking to our current convictions upon the questions involved. But it may be wholesome for us to compare thought thereon, in the face of an increasing current of unbelief in God's Word.

SCIENCE AND MIRACLES.

The main point which I am inclined to emphasize is that denial of miracles is not in the least degree a conclusion of science or an inference from any scientific facts. By science I mean the knowledge of the laws and

order of material nature, knowledge which has enormously developed during the past century. Knowledge of those natural laws, such as gravitation, chemical and electric forces, molecular constitution of matter, has been increased to a vast extent. To these is added an extended knowledge of living organisms and their structure and a multitude of the conditions of their changes and growth. There is also a vastly enlarged understanding of the stellar universe and the laws of its constitution and development. So also with the structure of the human body and its intricate conditions of disease and their remedies.

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